drunk by the Astoris and Chilasis [the latter are rather nearer Mussulmans than the other Shina people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

wine.*

The Gilgitis are great wine-drinkers, though not as much so as the people of Hunza. In Nagar little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, previously before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Darayl (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tahilgitan (edible pine). In Astor (and in Chilas?) the custom is to put a number of Ghi (clarified butter)-cakes before the Mullis, [after the earth has been put on the deceased] who, after reading prayers over them, distribute them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the wine of another. I passed several of them on my road from Tahiarbita onward, but they appeared to have been deserted. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as in "beer" by the Astoris, viz.: "Mā." The wine press is called "Mān Khar." The reservoir into which it flows is called "Mān Sūn."

amongst the Afghans, and after a time the parties are brought together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushtoma to arrange.

The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Nuristanis of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

leaping, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another horse being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, on the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nagar, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to bite them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kafirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadoun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed

On one occasion that came to my knowledge, it
ened that a Gonjur travelling through Dorsé had a
e in his waist-band which was supposed to contain
Two men waylaid him, and shot him down at a
e in the road. On opening the packet it was
nain stuff.

ning used by all classes without distinction when
ion is mixed, the difference between the Sûsu and
enumeration is great. Of the Sûsu names a great
e the suffix of *Sing*, which is retained in spite of
ion of the people to Mahommedanism. These
were found among the purely Bowish population
ld Nagor, but it is to be noted that the suffix *Sing*
ong the earlier Mahgan Kings of Iahordo. The
nes have reference to animals or some familiar
are not always of a complimentary nature. When
children in a family die, it is the custom to give
er a mean name, such as, "the unclean," "old
ker to avert misfortune.

Sûsu Names.

Men.

Morning.	Kalida Sing.	Bare Sing.
Evening.	Gaming.	Fanyala Sing.
Noon.	Chamba Sing.	Singon.
Evening.	Bowyâl Sing.	Dingon.
Morning.	Gabing.	

Women.

Shell Sai.	Sankamall.	Bani Sai.
Shahida.	Bibi.	Sherrah.
Shamba S.	Sai.	

Yemorro Names.

Dog.	Girbis	Moon.
Ass.	Orahaire	Unclean.
Sheep.	Timber	Grandmother.
Mad man.	Ghoko	Assistant.
Snake.	Lazzaro	Puppy.
Eagle.	Bamoo	Calf.
Fairy.	Irish	Bear.
Bankes.	Shen	Bull.
Old clothes.	Duck	Cheese.